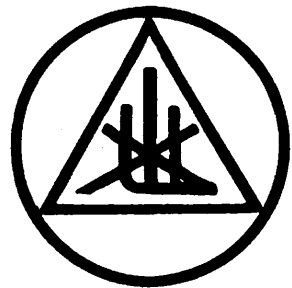


# **the Beacon**



**September 1965**

## The Beacon

*A magazine of esoteric philosophy, presenting the principles of the  
Ageless Wisdom as a contemporary way of life.*

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## EDITORIAL

# CO-OPERATION IN HARMONY

**T**HOSE disciples of the world who are involved with human affairs at any level of activity, and in either a subjective or objective way, are aware of the fact that the outer appearance of chaos does not necessarily reflect a subjective condition of confusion but may, in fact, be the effect of a positive charge of dynamic spiritual energy. We are, of course, aware of the work of the 4th Ray of Harmony through Conflict; we know that the principle of conflict is producing a much needed clarification of essential values in human consciousness. Perhaps we are at the point where a more realistic and sustained focus can now be generated on the principle of harmony, as it organises under the influence of the 7th Ray, relating the higher spiritual possibilities of humanity to the outer form of its civilisation and culture.

The esotericist, of course, is concerned with energies, with quality and with causal co-operation. An understanding of ray quality and energy flow is not, however, a simple matter of classification. A profound study or 'pondering' at all levels of consciousness, bringing the faculties of the threefold mind into play, can be a practical and a reflective service.

The principle of harmony, while based on 4th Ray energy, is also included and identified with the love and wisdom of the 2nd Ray, and dependent upon the capacity for intelligent activity characteristic of the 3rd Ray of Aspect to which all four Rays of Attribute relate.

In considering how we can synthesise these energy factors in our own consciousness in order to co-operate with the principle of harmony inherent in the present world situation, we may realise that the Great Invocation is, in fact, a word of power in

which the necessary synthesis of energy flow already exists. And many servers and aspirants to discipleship are coming to the conclusion that in the Great Invocation we have a working tool of superlative power and effect in producing harmony out of the conflicting human elements in world affairs.

A vital aspect of human harmony lies in the principle and in the act of co-operation, which establishes a flow and a communication between differing or separate identities. In this United Nations year of International Co-operation, the idea of co-operation is so vital and the need so evident that every effort and every act can be doubly effective. New channels are opening up through which spiritual principle and divine energy can stimulate the emerging tendency towards harmony and human co-operation. This is evident in the effects of the World Day of Invocation at the time of the Gemini full moon. It is proposed therefore to build on the unusually evocative work of Invocation Day in 1965 by a further worldwide emphasis on the Great Invocation on United Nations Day, October 24th, and on Human Rights Day, December 10th.

The editors hope that *Beacon* readers will co-operate in a further effort to publicise the Great Invocation through the press, through television and radio channels, and to distribute the Invocation to churches, schools and other groups and community organisations, as well as in individual ways through mailing lists. We can supply cards and leaflets and suggestions for a special approach to editors, programme directors, teachers and church ministers.

Your further co-operation in stimulating energy flow and supporting the principle of harmony in International Co-operation Year will be greatly welcomed.

*Let Light and Love and Power, restore the Plan on earth.*

# The Science of Applied Purification

by Djwhal Khul

*As the disciple becomes more sensitive to impression from above, one of his major problems is how to preserve the necessary spiritual detachment to enable him to carry out his work free from undue distress over the anxiety felt by his fellowmen, to which he has also become more sensitive.*

AS all disciples know, one of the problems with which they are constantly confronted is an extreme sensitivity to the thought currents of those with whom they are immediately in contact. The more advanced the disciple, the greater is his problem. The theory that if one lives and works on a high level of consciousness one is immune to that which emanates from the lower level does not in practice hold good. The occult law proclaims that the greater can always include the lesser, and just as that is true of the planetary Logos, who is the sumtotal of all lesser forms within His manifested universe, so the same law applies also to all human beings. The disciple, therefore, can always include that which emanates from those who are below him on the ladder of evolution. The more a disciple is under the influence of the Law of Love, the more easily does he tune in and absorb the thoughts and register the desires of those around him, and particularly of those who are tied to him in the bonds of affection and of karmic relation. As disciples proceed from initiation to initiation, the will aspect fortifies the intellect and directs the expression of the energy of love, and thus the problem lessens, for the initiate learns certain protective rules which are not available to the neophyte. The latter must learn, first of all, how to identify himself with others, as the basis of a *higher* identification which conditions the senior initiates in the scale of being.

The preparation of the Members of the Ashrams found within the Hierarchy, who must emerge from their retreats and live among men in the ordinary intercourse of daily life, has necessitated much discussion

and instituted a drastic training system within the Ashrams. Into the nature of this training I cannot enter, for it differs for disciples upon the various rays and the theme is too large at this point for our purpose. The problem has been how to preserve the sympathetic, sensitive *rapport* and to lay the basis for the higher, inclusive identification, and yet at the same time preserve a spiritual detachment which will enable the disciple to do his needed work, unhampered and unimpeded by the distress, the anxiety or the thought activity evoked by the minds and the desires of those with whom he is working.

The necessary detachment cannot be based upon the innate instinct of self-preservation, even when that is carried into the realm of the soul; it must be motivated by an occult absorption in the task, and implemented by the will which keeps the channel of contact open between the disciple and the ashram and between the disciple and his sphere of activity; this channel must be kept entirely clear of all lower identifications. This might be termed a method of eliminating all tendencies to register anything save a wise apprehension of the point in evolution of those contacted; a sound appreciation of the problem to be faced on their behalf, and a process of directing the needed energy of love in such a manner that the stream of projected love not only aids the recipient, but protects the disciple from undue contact; it will then evoke in the person to be helped, or the group to be aided, no reciprocal personality expression; instead, it lifts the entire quality of the personality life or the group life on the purificatory way on to higher levels of awareness.

## Stages of Purification

A great part of the work to be done by the disciples who are emerging from the ashrams, and will continue thus to emerge, is of a purificatory nature at this time, and increasingly so for the rest of this century. On the Path of Probation, the aspirant is taught to purify himself and his three vehicles of contact; upon acceptance into an ashram, a large measure of the needed purification has been achieved. From then on, no emphasis should be laid by the disciple on the purification of his own nature, for this would produce too close and intimate a self-focus and tend to an overstimulation of the personality vehicles. But the lessons learned upon the Probationary Path will be found by him to be simply the foundation for the Science of Purification or, if I may use a word made familiar to you through the war experience, of Decontamination. This will be brought into full expression by the working disciples who will be responsible for the preparation of the world for the reappearance. This purificatory process falls into the following stages:

1. The stage wherein the tainted area, the hidden evil, or the diseased factors are recognised and duly contacted in order to ascertain the extent of the purificatory measures required. This is a point of danger for the disciple.
2. The process of discovering the magnetic areas, magnetised in past centuries, and even aeons, by Members of the Hierarchy. This is done so as to make available the transmission of energies there stored. In the cycle which is now close at hand, these magnetic centres will be largely tapped or utilised by the world disciples responsible for the purificatory work.
3. The stage wherein the disciple withdraws his attention from the source of difficulty and concentrates upon certain mantric usages and certain hierarchical formulas, thus setting loose the energies needed to destroy the germs of evil, latent or active, thus eliminating certain materialistic tendencies, and strengthening the soul of all that is to be purified and the life to be found within every form. It is wise to remember that, for instance, as the Master works with his disciples and strengthens the life within them and evokes their soul into potency from latency, every form and every atom within their various bodies is equally energised and aided. It is this fundamental process which

will guide the disciples and the initiates in the coming work of world purification.

4. The stage of withdrawing of the purifying energies; this is to be followed by a period of stabilising the purified form and starting the life and soul within it on a new cycle of spiritual growth.

I have worded all this in such a manner that it will be evident that the work to be done is not confined only to humanity, but also to the forms of life in the other kingdoms in nature.

The study of this *Science of Applied Purification* is one which is engrossing the attention of all the ashrams at this time; disciples in the first ray ashram, in the second ray ashram and in the seventh ray ashram are peculiarly active along these lines, for the destruction of evil is the work of the first ray, and in so destroying its effects purity is achieved; the fostering of good then becomes possible and is the work of the second ray, of the Builders; and the bringing of spiritual energy into contact with substance, and consequently with matter, is the unique work of the seventh ray because it is now in manifestation. The rays which are active and in manifestation at this time and in this cycle are there in conformity to the Plan and in preparation for the externalisation of the Hierarchy and the reappearance of the Christ. These rays are particularly involved, and therefore the initiates and the disciples in the ashrams of the Masters are also particularly implicated.

The Science of Applied Purification is also the *Science of Applied Energy*, with the specific objective in view of 'eliminating the undesirable and that which hinders the entrance of the light, and thus providing space and entry for the desired, for the good, the beautiful and the true'. In the application of this science there is of course no infringement of the human prerogative of free will. This ancient science is concerned primarily with the purification and with the redemption of matter, and it is entirely in the hands of human beings, under the direction of the Hierarchy. This direction may be consciously or unconsciously registered. The *Science of Redemption*, to which I have several times

(contd. on p. 133)

# Love and its Growing Pains

by A. J. Rydholm

*When the higher intuition makes itself felt then divine wisdom will qualify true love, and the glamour and sentimentality of the astral plane will be transcended.*

**C**HRISt proclaimed the universal fact and divine law of the brotherhood of man two thousand years ago. He counselled men to love their fellowmen, even to love their enemies, for the sake of their own salvation, and for the ultimate salvation of all mankind. Beyond giving lip-service to the concept a genuine inner feeling of love for an enemy is, no doubt, rare in the world of today. The difficulty seems to lie in the interpretation of the term love. We think of love very largely in emotional or in sentimental terms, without benefit of wisdom. Therefore it is still an astral function. As such it is subject to the glamour and the distortions peculiar to that plane in nature. This obscures the true divine meaning of the term.

Our planet, our humanity, the vast majority of individuals living today are still very astral or emotional in their general reaction to the universal life principle moving through them and through all forms of life. We are standing at that point in evolution, collectively viewed. However, we have now built into our unfolding consciousness a significant overlay of mental development. Our present modern civilisation is clearly the product of mind. This is evident in our widespread scientific and mechanistic achievements. The world difficulty lies in the fact that this rapidly unfolding mind remains subservient to the emotional nature of man. Therefore, self-focused desire and ambition, mundane success, competition in the pursuit of material ends and of power, jealousy, status seeking, prejudice and hate, still determine very much of man's behaviour around the globe. On the better side of the emotions, heart-felt sentiment and sympathy when unthinking and remaining uninformed,

become sentimentality which can do more harm than good. Without wisdom idealism can deteriorate into self-righteousness, even into fanaticism, becoming then a dangerous or destructive force.

That portion of mind which is now awakened and functioning is used principally as an instrument for self-service, for the satisfaction of personal desire and emotion, rather than as an instrument for the restraining and the disciplining of these urges, for the channelling of the emotional fires and forces into paths of intelligent unbiased thoughtfulness. As the higher ranges of mind gradually come into play the personality consciousness approaches and blends with the soul forces. These higher ranges, when activated, are more responsive to soul prompting and will gradually achieve control over the emotions. Divine love which is the true quality and function of the soul, fortified by divine wisdom, will then condition human conduct and improve relationships.

The rationalising mind, the pride of present day humanity which is so active in all fields of human endeavour, is still a function of the concrete (human) mind. All good things and bad are subjected to scrutiny by this rationalising mind, and decisions are made accordingly. Yet the lack of harmony and peace in the world, the apparent deepening of animosity between nations, and within nations on political, racial and economic levels, makes one appreciate the statement that 'mind can be the slayer of the real'. For this reason many people are beginning to realise that there must be higher layers of mind and of spiritual intuition which can and must be

tapped in order to arrive at right solutions to the many problems troubling mankind. By not recognising and cultivating these higher potentials mankind keeps going around in circles, patching but not solving anything of permanent value.

## Higher Dimensions

So the mind must reach into the higher dimensions of the human constitution for inspiration. But these higher spiritual dimensions are easily mistaken for the higher levels of the astral body where fine sentiment, goodness of heart, even saintliness find ready expression. To reach into the latter is still the line of least resistance for many good people. So potent, yet so deceptive, are the glamour-inducing vibrations of the astral plane, particularly in the middle ranges where most people are still functioning, that discrimination between the two fields is not easy. This astral plane does reflect the higher intuition, but is not necessarily supported by wisdom and by accuracy of inner perception. The rightly balanced alchemy of love and wisdom of divine order, one supporting and qualifying the other, is contacted only on soul and intuitional levels. When these two qualities are integrated and are functioning freely through the personality the person may be said to have successfully transcended the common limitations of personality. Right vision and right decision are then quite inevitable.

What Christ seeded in the human con-

sciousness and in the heart of mankind two thousand years ago is only now beginning to push through the hardened crust of man's astral consciousness. During the many centuries since that time the soil from which the flower of divine love could grow, had to be prepared, nourished, alchemically conditioned. Root, stem, leaves and finally the bud, precede the unfolding of the flower.

These evolutionary preparations are now beginning to show results. Nature has something to work with. Man has something to respond with. Reorientation or redirection of evolved capacities is now possible. Evolution first develops capacity, in this case the capacity to love, even though expressed on selfish and lower levels at first, or on unthinking sentimental levels. Through experience and the constant quiet stimulation by the soul intelligent response develops. As a consequence love gradually finds higher and wiser levels of expression and application. Love expands its horizons and ultimately becomes inclusive of all mankind. It loosens its bonds of narrow attachment to particulars and embraces the whole with impersonal, indiscriminate, undeviatingly benevolent understanding and consideration for the souls of all God's children.

Soil, root, stem, leaves and bud are, by analogy, the areas in man's overall consciousness which had to quicken and to become activated in order to form a solid base for unemotional, intelligent love to show its superior beauty. Of the various areas, all contributing to the building of the solid base, the overall mental development was and is

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(cont'd from p. 131)

earlier referred, is in reality the applied art of esotericism and of spiritual living which is already being taught to mankind; they are steadily learning to redeem the bodies through which they function. It is in reality the art or science of relationship between the Life and the lives, as H.P.B. expresses it.

As far as the other kingdoms in nature are concerned, the purification is applied by the Hierarchy, through the medium of human beings, and this can be seen in pro-

cess at this time. This present activity, carried on now largely unconsciously, will be redoubled and carried forward consciously by trained initiates and disciples, working through and with aspirants. It is this that is now being studied in the various hierarchical ashrams, and when applied, after 1975, will bring about great and important changes in world living.

from THE EXTERNALISATION OF THE HIERARCHY  
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the most important at this particular time. While these areas in man's consciousness unfold their potentials and externalise their potencies along parallel lines, they remain separative. They do not yet recognise their essential complementary nature within a framework of unity; in short, their brotherhood. While existing side by side they are not yet integrated into an harmonious structure. Rather, these parallel lines of development have crystallised in their separated channels. This crystallisation is a peculiar by-product of the fact that the now slowly waning sixth ray influence of devotion and idealism has, in a sense, lost its flexibility in manifestation. We are nearing the end of the Piscean age which was dominated by this particular solar energy. Towards the end of a cycle the energy which dominated the cycle, becomes rigid and brittle. Men assume the same general characteristics. As a result, men who think emotionally, in which field the sixth ray is particularly potent, are stubbornly separative in their personal, national or group devotion to their chosen ideas, aims, convictions, teachings, opinions and purposes. They oppose one another along narrowly rigid lines, brittle and sensitive to real or imagined hurt, and increasingly at this time on mental levels. Seen in evolutionary perspective this latter fact appears to be a significant advance in human growth. It may prevent the mental ideological warfare, now covering the entire globe, from again finding an outlet on to the physical plane.

### **Rebellions and Revolutions**

The rebellions among the young and of racial minorities all over the world, the revolutions for the achieving of better living conditions and for better, freer government, especially among the under-developed new nations, their very attainment of independence, are at least partly due to mental impulses and to mentally conceived demands. Again, however, this awakening mentality everywhere is fuelled and largely controlled by the emotions. Past wars were fought on physical levels, fuelled and motivated by emotional impulses. Therefore, greed for material and territorial aggrandisement or for power, and the pretension to injured

national honour and pride, were the stock excuses for the slaughter of millions of people century after century. Today's so-called cold war is being waged on mental and psychological levels, yet the source of the motivations and the fuelling remains very largely the same as in the past.

There is no guarantee that mankind will be able to keep warfare confined to mental and psychological levels until the lower astral fires have burnt themselves out sufficiently to allow for purification of the emotional appetites, and to direct their potencies into right and constructive channels. Man is free to disobey the spiritual imperatives pulsating patiently in his higher nature; he can delay his growth as long as he wishes, though he must continue to suffer for selfish and harmful decisions in accordance with the basic universal law of cause and effect in conduct. But he has eternity stretching out before him in which to unfold his innate divinity. God's universe will not be the worse for his stubbornness, his selfishness, his pride and his ignorance. Man can only hurt himself in mathematically just proportion to his misconduct.

It is, after all, ignorance of his true nature and total constitution that causes all his troubles. It is ignorance of the place he occupies in the planetary and solar structure of life that keeps him separative, combative, complaining, blaming others for his own misfortunes. It is ignorance that makes one man, one nation, hate and fight another man or nation or a group within a nation. And until the truly divine meaning of love can be better understood and appreciated, we might substitute for it 'goodwill'. It is a great deal easier for man, as he is presently constituted, to feel goodwill towards an enemy if he makes the effort, especially when it is realised that it is ignorance and usually frustration in some form, legitimate or imagined, which brings out his belligerence. We do not hate and strike a young child because it is still ignorant in the ways of proper, decent and considerate conduct. We teach it with kindness and goodwill. Those older ones threatening or attacking others on the world scene are, in a real sense, also children in adult bodies.



## **Harmlessness**

When this is thought through and realised, it is easier to become gradually more harmless in thought, feeling and action toward those who would hurt us. However, for harmlessness to be constructive it should be positive in defence of principle. By 'turning the other cheek' is not meant that an enemy should be allowed to trample others under foot, to destroy or to enslave them. But to meet evil with evil is not Christ's way. The record of human history offers an unending series of proofs to those who take the time to inform themselves, that vengeful procedure has never solved anything. Unfortunately there appears to be truth in the statement that those who do not know their history, will have to re-live it. But there is now evidence that the lessons of history are for the first time becoming apprehended in some high places and by millions of intelligent people who are trying to do something about it.

We can teach only by example or where enlightenment is sought and asked for. Example, conditioned by goodwill, cannot help but have its beneficial and constructive effects on others in time. This is strictly in accordance with the basic divine law of harmony through right human relations. And this, in turn, is only the reflection in the human consciousness of the universal law of right harmonious relationship between the vast physical and spiritual forces which keep the entire universe in balance and moving noiselessly through space, with to us miraculous predictable precision. God rules through divine laws. All conditions existing on earth are, therefore, lawful. There are no bad laws. All universal laws are good, just and divine. The existing evils on our planet are man-made. They are the result of man's disobedience of the rules of life which are the universal laws stepped down to the mundane level. Man is the only creature within our knowledge who has the self-will to disobey divine law. That is both his prerogative and his present difficulty. The longer he resists and wrestles with divine law, the more he suffers, until such time that he discovers the folly of fighting inevitables. With the greater

calmness then descending upon his overwrought tensions and intensities he will begin to see behind and beyond the distorted shadows of reality he has been fighting, those windmills at which he has tilted for so many agonising centuries, in mistake for reality itself. The weight of decision and responsibility rests on his shoulders. His salvation lies in his own hands.

By contrast, the lower kingdoms obey the laws of their nature by instinctual reaction to the forces which govern them. Only man has an individualised consciousness, an independent mind and an individualised soul. While he is still frequently reacting to the subconscious instincts which he has in common with the animal world, he has the potential to rule himself by drawing on the wisdom of soul and spirit. He can exercise that choice by an act of the will brought into operation through his mental body. That is the measure of his free will. Independent mind is the bridge between his animal nature and his spiritual nature. He gradually resists or controls his instincts in favour of drawing inspiration for better management of his life from his spiritual intuition, and this is truly the voice of God speaking within him. It is part of him. It is the word made flesh. The very purpose of his being, the purpose for his evolution, can be stated very simply by saying that he shall learn to hear this inner voice and to obey it. When he reaches that stage in his growth he will have no more trouble, as we understand trouble. He will have entered heaven even while still on earth. Is it not said that the kingdom of heaven is within? It is not somewhere away off in space. Heaven is a state of consciousness which can be experienced and enjoyed in embodiment or out.

### **Long and Short Vision**

The dynamism innate in Western man makes him impulsive, ambitious, enthusiastic. These three personality drives frequently make things worse before they can get better. Those of short vision see only the worsening of a situation, look for someone to blame, and then usually fight against any kind of change. So the grand battle today is joined between those of short vision and those of longer vision. But it is increasingly

a mental armageddon. And this is the great gain of the age we are living in, obscured, however, by vast accumulations of astral debris. It is this debris which humanity in various ways, rightly conceived or still misconceived, feels impelled to clear away, very largely unaware of the part spirit plays in these important transitional matters. But, if the greater capacity for response to spirit impels mankind to improve human relations, wherever this is now possible, it is not essential to be fully aware of the scientific implications of the working of the subjective forces and energies by which men live. There is always time to acquire a greater understanding and insight into the occult forces operating behind appearances. And during the last one hundred years much of what was known only to the very few has become available to any and all those who seek to inform themselves. The few enlightened ones of the past preserved the ancient divine wisdom which will in time become the foundation for the coming universal religion under the auspices of Aquarian energies.

Perhaps one of the great scientific revelations, given to mankind, concerns the second ray soul constitution (love-wisdom) of a very large segment of the fifth subrace in the fifth

rootrace which has been so dominant in world affairs over the last five hundred years. When this fact is meditated upon occultly it will clarify much of what has been going on in the recent past, and of what may be expected in the future as the soul of men and of nations comes through more forcefully in response to man's growing invocative effectiveness on subjective as well as on objective levels.

In many ways the Aquarian cycle may be regarded as a period for harvesting the fruit of that which was seeded during the Piscean cycle. Both cycles, comprising together roughly five thousand years, are under the benevolent and protective guidance of the Christ and the Hierarchy of his close co-workers. The underlying unity of all world religions will emerge into the light of day when stripped of their doctrinaire overgrowth. Their cabalas will be seen to be in basic agreement and will become exoteric where now they are esoteric. Philosophy will reconcile the divine twins of religion and science. Good common sense, inspired, conditioned and fortified by spiritual intuition will lead mankind into another philosophic age when the wisdom of goodness, and the goodness in wisdom, will have become the dual guideposts for human conduct on earth.

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*Love is a Law in itself. It is an all-pervading quality that cannot be contained within fixed limits of any kind, for love is energy rather than form. Nor can love be harnessed, or forced to conform to any man-made laws, however commendable. The energy of Love will operate through laws that are just and good which provide a useful outlet and form of expression; but the energy of love uses the form of the law and not the other way round. Distinction must necessarily be drawn between the two divine aspects of life and form. Legislation is form; love is an essential quality and a basic Law.*

# Concerning Sound

by Norton Holmes

*Sound has been used as unifier, as disrupter, as creator, as destroyer, but only now are we beginning to have some realisation of the deeper significance of this form of energy.*

IN the Christian Bible we read, 'In the beginning was the Word, and the Word was with God, and the Word was God . . . All things were made by him; and without him was not anything made that was made'. In the East the same idea is expressed but clothed in different terminology: 'The Maha Deva sang his song and the worlds were created'. Or as the Hindus express it, 'The Great Singer built the worlds, and the universe is his song'.

D.K. expresses the same idea in still another way: 'Sound, the basis of existence; sound, the method of being; sound the final unifier; sound therefore realised as the *raison d'être*, as the method of evolution, and therefore as beatitude'. (*Cosmic Fire* p. 192.) Expressing the same thought in still another way he says: 'Sound is the creator, the sustainer, the destroyer of forms; its ever sounding tone the path that guides all creation back to its source, to bliss'.

'The sound of the AUM, the sound of the OM, and the SOUND itself, are all related to vibration and its differing and varied effects . . . The sound, the final and yet initiating sound, concerns that which is neither time nor space; it lies outside the manifested All, the Source of all that is, and yet is naught', (or no-thing. A.A.B.). (*Esoteric Healing* p. 132.)

Ever since Man has been, he has been creating sounds of his own, sounds that tend to mark his position, his stature, and his status on the spiral of evolution. As æons of time passed, the sounds of Man changed, and as he grew in numbers and stature his sounds grew in volume and complexity. His feeling for music changed from the thump of

a stick on a hollow log and the chant of voices to the great multi-instrumented orchestras, and to the great choirs with their many voiced harmonies.

Along with all this came the sounds of massed humanity, the cacophonous roar and rumble of big cities, and as of the present, the frenetic beat of jazz as it mirrors the thoughts and emotions of its devotees. The question arises, what are these man-made sounds really saying? What are they expressing? What are they creating? What are they destroying? What is their combined effect on the bodies of men?

'The significance of what has happened in the world during the last century in the realm of sound is not appreciated yet nor understood. Terrific effects are, however, being produced by the unbelievably increased noise and sound emanating from the planet at this time . . . The focusing of the sounds of men in such congested areas as the great cities, and, at this time, the universal use of the radio bringing musical sounds into every home and into street life are producing effects upon the bodies of men and upon all forms of life everywhere which will become apparent only as time elapses. Some forms of life in the animal kingdom, but primarily in the vegetable kingdom will disappear and the response of the human mechanism to this world of sound, uproar and music in which it will increasingly find itself will be most interesting'. (*White Magic* p. 335)

Sound is with us always, no one can be where sound is not. Place man in a sound proof room and sound will still be with him. He will hear the beating of his own heart, the whisper of his own breath, the sound of

his own blood as it pulses through his veins.

In the ideological warfare that is now going on between various groups, whether they be political, economic, social, religious, educational, or between countries differently inclined, it is a war of ideas clothed in words, Sound, constructive or destructive, that is the instrument being used.

'People seldom realise the potency of a word, yet it is stated, "In the beginning was the Word" . . . Sound or speech and the use of words have been regarded by the ancient philosophers, and are increasingly so regarded by modern thinkers, as the highest agent used by man in moulding himself and his surroundings. Thought, speech and the resultant activity on the physical plane complete the triplicity which makes a man what he is, and places him where he is'. (*White Magic* pp. 142-143)

Goethe, the great German philosopher (1749 to 1832) said: 'The tone-world is revealed in man himself, emerging in the voice, returning again through the ear, stirring up the entire body to accompany it, exciting a moral enthusiasm, and training the outer and inner senses'.

Today the subject of sound is occupying the minds of many scientists, and its potential use and value is being explored in laboratories where various terms are used to designate the one basic phenomenon: sonics, high-frequency sound, ultra high-frequency sound, acoustics, vibration, and so forth. Even now, sound with its unlimited potential is being used in many ways. In the medical field it is becoming an important tool. Ultra high-frequency sound waves, inaudible to the human ear, can penetrate, locate, inspect, and 'sonograph' opaque objects embedded in the human body, as well as fragments of glass, transparent bits of plastic, and soft tissue that might be invisible to X-ray.

Echoencephalography, as this science is called, is a valuable aid in studying eye structure, and in locating foreign objects that may have become buried in the eye. The eye is too sensitive an organ to stand the use of X-ray in such cases. Ultra sound is also being used as a therapy in connection with

certain diseases, such as Parkinson's disease, Menière's disease, and even cancer. It is also used to relieve the pain of such ailments as arthritis and bursitis.

(*Life Magazine*, Jan. 15th, 1965)

Sonics, commercially, has many uses even now. It can be used to 'sonograph' as light waves are used to photograph. It can penetrate and inspect solids or liquids more readily than can X-rays. It can detect cracks imbedded in metals, cleanse metal, homogenise milk or other liquids, sterilise, kill bacteria, and do many other jobs that have commercial value.

Scientists with their electron microscopes, and the astronomers with their radio telescopes, are now exploring the world of the atom, and the vastness of space. As Marconi once said: 'The more man discovers the more he will find to discover.'

#### Source of Revelation

'The thoughtform created by sound is intended to be a source of revelation . . . First the SOUND and then the first effect of sound, the pouring forth of light, causing the revelation of the thoughtform.' (*White Magic* p. 144)

Nikola Tesla (1856 to 1943), scientist and inventor, is said to have made the statement that 'light can be nothing more than a sound wave in space'.

'As regards the use of radio as a means of communication with the "spirit world" . . . the first demonstration of existence after death . . . will come via the radio, because sound always precedes vision. Think on this . . . ' (*Esoteric Healing* p. 378)

'Confusion about quasars began nearly twenty years ago when radio telescopes first found concentrated sources of powerful radio waves at unexpected points in the sky . . . At the spot where the radio waves came from, optical telescopes could find nothing except what appeared to be dim stars.' (*Time Magazine*, Jan. 8, '65)

'Science will hear sounds from certain planets before she sees them. This is a prophecy.' (*Cosmic Fire* p. 837). Some years later we read, ' . . . for the sounds of space are continually whispering new scientific data and cosmological news from all parts

of the heavens . . .’ (*Communications in Space*, by Orrin E. Dunlap, Jr.)

Problems that are related to the ‘space age’ are many and varied. How, for example, will an astronaut floating free in space, after leaving his space vehicle, be able to manoeuvre in any direction and at the same time have his hands free to perform any needed task? This is a problem that is now being worked on and is virtually solved. The answer is, by sound, in this case the spoken word. To execute a particular manoeuvre, a particular ‘code’ word will be spoken. This sound will activate the mechanism carried in the astronaut’s backpack, and according to the word spoken will open or close a particular gas jet thus giving him the propulsive force necessary to manoeuvre in any direction. (*Time Magazine*, April 23rd, 1965)

It is said that there never would have been an imitation diamond unless there had been a real diamond first, or a synthetic ruby without a genuine ruby, or a legend unless at some time in the past, now consciously and historically forgotten, there had been an act performed, an event experienced, or a phenomenon viewed that now, though long forgotten, is the father of the legend.

One of the legends that exists is that the huge blocks of stone, some of them weighing tons, that are to be found high up in some of the world’s ancient structures were lifted and placed in position by magic, or was it by sound? The Mayan civilisation left behind it examples of skill in handling and cutting stone that modern man with all of his equipment would find difficult to equal. Were these various structures built under the influence and direction of a group of initiate priests who understood the laws of levitation, and the power of sound?

D.K. says: ‘The first outpost for the Shamballa Fraternity was the original Temple of Ibez and it was located in the centre of

South America, and one of its branches at a much later period was to be found in the ancient Maya institutions’. (*White Magic* p. 379)

D.K. continues: ‘In the near future, sound, music, as a means to be employed in building and destroying, will be recognised, and the laws of levitation and rhythmic movement in all forms, from an atom to a solar system will be studied.’ (*Cosmic Fire* p. 427)

### **Destroying Power**

The destroying power of sound was seemingly known many centuries ago, and some aspects of that power are demonstrable in our laboratories today. For example: the shattering of a water glass by a beam of high-frequency sound from a distance of several feet. In the Bible there is the story of the destruction of the walls of Jericho by the power of sound: ‘Seven Priests blowing on seven trumpets.’ (*Joshua, chapter 6*)

Scientists are now finding new ways of extending the field of communication. Orbiting communication satellites carry words and pictures to every part of the world, and ‘Town Meetings of the World’ will soon be as popular as their old namesake. Such meetings participated in by world leaders located in various parts of the world, and listened to by the peoples of many nations, will undoubtedly lead towards a greater understanding of people by people all over this planet. As has been said, ‘To know all is to forgive all.’

During the period of emergence, the re-appearance of the Christ, all means of communication will be used to acquaint people everywhere with the reality, and with the truth of that great event. Can it not be said that our scientists are now, consciously or not, doing their part in preparing for that event, and that the present communication satellites are just a prelude to a communication system that will reach every part of the earth, to carry his message to everyone everywhere?

# The American Indian and the Ancient Mysteries

by Frances Paelian

*For long treated as a noble savage, the American Indian has much to teach the aspirant.*

THE psychologist, Carl Jung, once warned westerners against overzealous interest in yoga and similar teachings. He explained that it was not an outgrowth of their accustomed environment. We assume that the eminent doctor may have modified his view later, upon discovering that our much neglected American Indian has throughout history preserved the Ancient Mysteries (those which we associate with the Trans-Himalayan Schools) in their purest form. White magic, clairvoyance, clairaudience, samadhi, omniscience and even astral travel are practical, not theoretical, realities to their *shamans* or holy men.

But one might ask how the Trans-Himalayan teachings came to our continent. The late Colonel Churchward, after thirty years of investigation, had reason to believe that there was a continent of Mu between the present two continents which later disappeared beneath the ocean. Mu gave birth to a true form of philosophy or religion which spread to both its eastern and western neighbours before it became submerged. Other authorities like Carl Jung and Teilhard de Chardin posit a group or collective unconscious or cosmic Mind. This consciousness is accessible to all seekers regardless of geographical location.

Both explanations are plausible, but the fact remains that the American Indian, the 'stone' which many current builders have rejected, has remained the custodian of profound mysteries, while westerners visit Tibet or India to pursue the 'blue bird of happiness' dwelling in their own environment.

The issue of greatest interest concerning the practices of the American Indian initiates is that, in opposition to quite a few of the

Caucasian students, their white magic works for them in nearly every aspect of daily living. This is due to two factors. One is the high price the Indian pays in self-discipline and self-denial to attain *Wakonda*, the Power of God, and the second is his overall attitude toward life. Long before Professor Einstein presented his unified field theory the American Indian believed in the unity of all creation and the interdependence and co-operation between the five kingdoms of nature, mineral, plant, animal, man and the spiritual.

*The Secret Doctrine* by Madame H. P. Blavatsky declares that 'Space is an entity'. Galaxies, constellations, solar systems, plants, animals, men and atoms are part of one organic whole. The Indian cultivated an attitude of meditative silence toward life. He believed that this form of 'openness' might reward him with anything from a message from God to a valuable lesson to be learned from the smallest animal or blade of grass.

'From *Wakan-Tanka*, the Great Mystery, comes all power,' an old Chief of the Sioux declares to Natalie Curtis. 'It is from *Wakan-Tanka* that the Holy Man has wisdom and the power to heal . . . the Great Mystery gave to men all things for their food, their clothing, and their welfare. And to man He also gave the knowledge . . . how to find the holy healing plants . . . how to hunt . . . how to know Wisdom.'

'To the Holy Man comes in youth the knowledge that he will be holy. . . . The Holy Man goes apart and fasts and prays. When he returns to men, he teaches them . . . what the Great Mystery has bidden him to tell.'

(*The Masks of God*, Joseph Campbell.)

Although religion and an attitude called 'constant recollectedness' was the twenty-

four hour a day orientation of the American Indian householder, he also had his *shamans* or initiates.

Dr. Linus Pauling in a recent television address declared that advancements in the medical field could not take place before the scientist and the priest became one and the same. In the case of the American Indian this ideal was an accepted fact. Many conflicts between orthodox metaphysicians might be bridged by the fact that the American Indian initiate, by dint of arduous spiritual disciplines, could contact the Eternity Domain or 'the eternal now'. This brush with omniscience could, if a healing were being sought for a tribe-member, inform the *shaman* what medicinal plant he should obtain and also its whereabouts. Sometimes, however, spiritual healing, the restoration of contact with the God within, was the sole curative agent.

Like their Tibetan counterparts, the Tummo (or Tun-mo) adepts, the American Indian initiates could control fire, rain and other elements. They could meditate unscathed in flames or ice. Their so-called civilised Caucasian brothers call on them today when imperilled by forest fires or drought with astonishing results. Even Tibetan words like *Tanka* (part of their name for God) and *shaman* (*samani*) are part of the American Indian vocabulary.

### Preparation of Initiate

The preparation of the American Indian initiate is not unfamiliar to us. The knowledge that a man was a candidate for initiation usually came to him early in life. He then fasted and meditated for thirty days, during which time he consumed two glasses of water and one portion of food not daily, but during the entire thirty days. At the end of these thirty days spent meditating on the Great Spirit, the initiate saw at times a feminine angel who introduced herself as his guide.

This corresponded to Jesus' thirty days in the wilderness. But there was also the three days in the tomb. The *shaman* underwent a ritualistic death or trance for three days. Sometimes he declared that he had been dismembered, as Osiris was, and reassembled.

Possibly he was attempting to express the fact that he had gone through a disrupting crisis, to be re-integrated on a higher level. The initiate then believed that he had overcome death. He might stay under water for five days or walk through fire to prove it.

The most important gain derived from the suffering inherent in the initiatory process was that the *shaman* could then, if service to others demanded it, go into a trance and visit the Eternity Domain, the abode of all truth. From this fountain-head of omniscience he would learn the solution to whatever problem might be brought to him. But at the other end of the extreme, many could also 'hear the grass grow' or the 'conversation of flowers or insects', thus learning the secrets of God's smallest creations. Also, as already mentioned, the *shaman* could rule over rain, fire and other elements and intuit the whereabouts of food and other necessities of life for his people.

*Orrenda*, or omniscience, which the American Indian holy man gained by visiting the Eternity Domain resulted in prophecy, healing and the control of the elements. An unbroken inner *rapport* with the Great Spirit would enable its possessor to find food, herbs and other necessities to meet a human need. But all these practices were very definitely white magic.

The Indian was neither celibate, except for days or months when magical work was being done, nor vegetarian. These problems did not present conflicts. The original unmodernised Indians were a moral people and never killed unsacramentally. 'Forgive me, little brother', they would say to a gamebird, 'I take your life to preserve mine'. Many shamanistic cultures, like the Ainus, also begged the sacrificed animal to go to the Father and ask forgiveness for their sins as they had been as reverential as possible. They believed in reincarnation and transmigration, and felt assured that the animal would regain another material form. Life, in its true sense, could not be lost. Human sacrifices were not prevalent among meat-eating cultures, Joseph Campbell, the anthropologist, tells us. These occurred among agricultural communities whose lives were totally

dependent upon the sun, rain and the like. If the hunting Indians remind us that the sacrificial victim is a Saviour who also mediates with God for our sins, as well as feeding us, the agricultural Indians have many legends of a hero representing an ear of corn, who allows himself to 'fall into the earth' (to die) and 'bring forth much fruit'. Here we find parallels of the blood, the wine, and the body, the grain, used in the Holy Communion.

Symbols were very important to the American Indian. The most important one held in common with the East was the *mandala*, a circle divided into four or eight parts with a symbol of God at the centre. As earth and sky meet at the horizon, the material and spiritual were considered one undivided unity. A house might have four walls or eight in honour of the four directions, four seasons, four elements, four lower kingdoms, and the like; but the roof symbolised the union of heaven and earth.

In one Indian legend concerning the *mandala*, the four races of men were growing separative, each claiming a monopoly of the truth. God decided that each one could withhold but one quarter of the truth. Only when all came together with God at the centre, would the planet have access to the one unified truth. Any sense of separatism was a great sin to the Indian as it disrupted the harmonious interdependence and co-operation of every aspect of creation.

### Mandalas

*Mandalas* played an important rôle in healing. In *Tapestries in the Sand* by David Villasenor, the artist-author tells how these specific *mandalas* were prepared. They were laid out on the ground and were delineated with coloured sands, and perhaps with cornmeal or pollen. These were gathered by a medicine man who prayed, fasted and observed celibacy three days prior to the healing ceremony. At the proper time, a designated day or evening, the sick person was placed bodily on the sand-painting. The

circle, the basis of the *mandala*, is a symbol of protection. Mantrams, chants and other sonic techniques were used to direct healing forces to him. The goal of the procedure was not specifically physical healing but the restoration of spiritual harmony and equilibrium within the patient. Often physical healing followed automatically. The coloured materials of the sand-painting were then applied to the patient's body, and scattered to the four compass points, up to Father Sky and down to Mother Earth. The Indians believed that poverty, lack and other misfortunes beside illness were mental, or at least the result of loss of intimate *rapport* with the Infinite. The physical and the spiritual were bound together as the rainbow made body and spirit one.

Intimate *rapport* also had to be preserved with the plants and animals essential to man's survival. Hence we understand the dances of the Indians wearing the costumes of these entities. In this manner they achieved empathy, by being that which they wished to attain.

The present Caucasian civilisation now living on the American continent has overlooked much of supreme value in ignoring the philosophy of the American Indian. On the other hand, the modern American Indian is not unaware of the marvels of technological science that this era has brought in.

'But technology without spirituality is a one-winged bird' author David Villasenor and other Indians agree. The American Indian in countless thousands of years has reached a degree of moral and spiritual development rivalled by few.

'When the material world can recognise, accept and combine its mental greatness with the spiritual dynamic which is the heritage of this American continent through our predecessors, only then can we hope to balance the two wings of the bird, and soar to far loftier heights than either culture alone could ever accomplish.' (from *Tapestries in Sand* by David Villasenor, Naturgraph Company)



### Part III

#### The Concept of

## Evolution and Christocentricity in the Cosmos

as seen by Teilhard de Chardin

R. M. Parry-Hausenstein

### III. Teilhard's extrapolation toward—

- (a) A Supra- and Ultra-Human stage.
- (b) his Christocentric concept.

(a) Teilhard said: '*Le Passé m'a révélé la construction de l'avenir*' — 'the past has revealed to me the construction of the future'. He has succeeded in integrating the history of life into the history of the Cosmos in a double extrapolation: one into the past, and one, most importantly, into the future. He shows us now that evolution, as we have studied it, also results in the emergence of ever more liberty at the human level of personal liberty. Evolution having become conscious of itself in Man, man becomes responsible for the earth and his greatest option is to choose consciously the future of the supra- and ultra-human phase. Based on scientific knowledge, and imbued with a Christian eschatological view on life, man's spirit must now take charge of evolution by organising the human energy, the psychic energies of the Noosphere for the ascent toward Omega. Personal and national egoism which hardens and neutralises the human tissue and its moral fibre, must now give way to a creative morality which shall lead to a socialisation of a convergent, a rising nature.

Teilhard described in Peking in 1943 the individual and collective steps to be taken toward the supra- and ultra-human phase as follows:—

'To be fully oneself and alive Man must first centre upon himself, second "decentre" upon his fellow-man (*décentrer sur l'autre*) and third, "surcentre" himself upon one greater than himself.'

STEP 1: Centring upon ourselves includes schooling, learning, bringing ever more order, value and unity into our personal ideas and feelings, and into our comportment. To be 'at all' means first, therefore, to build and find oneself.

STEP 2: Decentring upon those around us is the all important step which must block the desire that would have us work egotistically at our own perfection, success and wealth; cutting us off from others; hoarding as it were for our own barns, as a malignant cancer in the body of humanity. However, as much as nature has individualised the thinking being, each man still represents an atom or, if you prefer, a very big molecule, and forms with his myriad likenesses a defined corpuscular system, from which he cannot escape. He corresponds to a 'mass phenomenon'. It means that we cannot progress to the bottom-best of ourselves without coming *out* of ourselves, and uniting with others, so as to develop through such union a heightening of consciousness, conforming with the great law of complexity. From whence stems the urgency, the profound sense of Love, which under all forms, pushes us to associate our *centre individuel* with other chosen and privileged centres? It is the Love, whose function and essential charm it is to work toward our perfecting.

FINALLY STEP 3: Surcentring. '*La surcentration*'. Once the centration of various indi-

vidual human centres begins, it does not stop any more; it describes ever larger circles. This is manifested particularly in today's world. Man has been conscious a long time of belonging to one great humanity. But this unfocused social sense is taking on real and complete significance only in our time. During the ten last millenia in which the process of civilisation briskly accelerated, men have abandoned themselves without much reflection to the multiple forces which step by step drew them closer together: forces stronger than any war. But at this time of history we begin to perceive two things:

**FIRST:** On the limited space of the globe, through population pressure, policies of economic liaison do not cease to multiply; we form already more than one single body.

**SECOND:** Within this body, due to a gradual establishment of a uniform and universal system of industry and science, our thoughts tend to function more and more as the cells of one and the same brain.

What else is this but saying that with transformation pursuing its natural course, we can foresee the moment in which men shall know, as if through one single heart, what it means to wish, to hope, to love jointly the same thing at the same time. In other words, the humanity of tomorrow, a much more conscious, powerful and unanimous super-humanity than ours, is taking shape under our eyes. And, simultaneously, the feeling awakens deep within us that it is not enough to associate our existence with a dozen other existences chosen from among a thousand surrounding us: '*mais qu'il nous faut faire bloc avec toutes à la fois*': but that we must align ourselves with all existences all at once. What life demands therefore is that we incorporate and subordinate ourselves to an organised totality of which we are, cosmically speaking, but the conscious particles.

A centre of superior order awaits us, and is already appearing beyond and above ourselves.

The three degrees, interlinked in the ascending movement of Life in the Noosphere toward the supra- and ultra-human are:—

TO BE; or to centre oneself.  
TO LOVE; or to decentre oneself.  
TO ADORE; or to surcentre oneself.

#### (b) Teilhard's Christocentric Concept.

In volume 6 of his oeuvre, called *l'Energie Humaine* ('Human Energy') and at the end of Volume 5 called *l'Avenir de l'Homme* ('The Future of Man') there are several chapters to be read, relating to this concept: It is the most important one, not wholly to be understood however without a prolongation and projection of the phenomenological approach to Evolution which I have tried to outline. According to this outline the centre of spiritualised matter must be supremely conscious and personal, considering the fact that all of creation is involved in one great movement toward more consciousness and more personalisation. Teilhard says: 'The ocean which collects all the spiritual currents of the Universe is not something but somebody in possession of a countenance and a heart'.

Christogenesis, according to Teilhard, means that all cosmic evolution was a preparation toward the advent of Christ, the incarnation of the Word, the Word which according to St. John, was 'in the beginning, and was with God'. May I make this delicate point even clearer: Christogenesis is not the evolution of the Word (God: a result of Evolution) but the incarnation of the Word, the Word entering tangibly into the Noosphere, to participate in the evolution of the Noosphere. In the contemplation of Christ's life and his supreme act of love, the agonising death upon the cross, we in the Noosphere are drawn to overcome and surpass ourselves ever more until we reach in a process of converging Christification the stages of the ultra human. Exalted by co-reflexion among us in the spirit of Christ, amorised by Christ's love, we are drawn to our next *point critique*, across a new threshold, to the ultra living. We can thus speak with Teilhard of the '*Christ-Evoluteur*' Christ bearing directly upon our evolution, building with us his Mystical Body in which we are to experience the totalisation of our spirit and in which we shall join eventually the God Centre, the Father. This is not a

poetic or utopian delirium. May I illustrate this concept as Teilhard did with the following quotations from Jesus Christ himself? I am thinking of Jesus speaking upon his fateful arrival in Jerusalem (*St. John, XII, 32*) when he said:

'... and I, if I be lifted up from the earth, will draw all unto me.'

and then, again, after the last supper, when Christ speaks the following words relating to all men who hear his word, or believe through his Apostles: (*St. John, XVII, 21*):

'I pray ... that they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou has sent me.'

Christocentricity in the Cosmos is, therefore, Christ incarnate in the Universe, at a defined moment of evolutionary history, while now animating this very evolution. For Teilhard as for St. Paul Christ is the God axis become visible in the Noosphere, as well as the consummation of the world's ascent. Christ is the Point Omega toward which converge all ascending forces, so that the entire creation appears to Teilhard now as a function of the Verb Incarnate.

What is the full meaning, therefore, of the term 'Christ-Omega'? It means that in and through Christ two centres now coincide: one being the Universal Centre of omnipresent, christifying energy and transformation, as established by theology, and the other, the universal cosmic centre as postulated by the anthropogenesis.

#### IV. To Build the Earth

The practical meaning of Teilhard's concepts in the light of his own words: '*Construire la Terre*'.

Teilhard was the opposite of a dreamer, he was, as we have seen, a most constructive 'doer'. I think we can sum up in three words what he would want us to do, *hic et nunc*, in the light of the points I tried to make in my talk; it is to help as vigorously as we can: '*Amoriser le Monde*', to amorise the world. The socialisation on our planet, which is progressing irreversibly, must go hand in hand with the amorisation of Humanity. To further this amorisation is our duty and our only hope. Where the absence of such an active will grows, situations ensue with

which we are but too familiar at this moment; I need to mention but a few crisis spots such as Cyprus, the Congo, South Africa, the South in U.S.A., Vietnam, etc. In a most critical moment in history, when the power of science grows more than ever before, and man, on the other hand, is feeling woefully inadequate, unimportant like a worm that can be squashed at any time, Teilhard's message can be epoch-making, in the most meaningful sense of this much abused word. His teaching, if it will be universally heard, can set humanity on the right track; a humanity which, in what is Christian in it, has largely ceased to lead a *de facto* Christian life. Teilhard has spoken in the language of our time; he has given Christianity a new impetus by showing us that the christian morality, a personalistic morality, is the only possible collectivistic morality. Teilhard's influence is felt tremendously today in Rome, in the Vatican, in the Council of the Catholic Church. There is a re-birth in the Protestant and Catholic Churches of France, Belgium and Germany that cannot be underestimated; and I venture to say that the men and women who are causing this re-birth are believers in the truth of Teilhard's teaching.

The convergent movement in the noosphere of our planet is most obviously illustrated by the forming of ever larger bodies to cope with inter-continental interdependences. Think of the United Nations in New York; the food and Agricultural Organisation in Rome; Euratom in Brussels; the International Labour Organisation, etc., etc. And think of you and me, who have to share the tragedies that happen in the smallest Brazilian village; the earthquake in Yugoslavia; and the killing of negroes and of a President of the United States in Texas, brought into our homes by television. We have arrived at the point in history where a dynamic morality cannot longer remain expediently separated from politics. Christian humanism must become a world-wide way of life, not by force or by coercion, as often in the past, but by the lived example.

It must become a more dynamic reality than communism and the ill-orientated over-

# POINTS OF THE COMPASS

by Blodwen Davies

## V—The Arctic Home

*With his increasing materialism and sophistication man has lost much of his sense of awe and wonder at the marvels of nature. Can it be that our experiments in Space will lead us to renewed interest in the beauty of the heavens and will help us to rediscover some of the relationships between man and the stars?*

**T**HE more knowledge we have acquired of the earth, the less has been our interest in the heavens. Perhaps our new space age marks a return to an ancient curiosity about the meaning of the skies. In antiquity when small societies lived in isolation, travel was limited by the speed of a man's walk and the starry blue dome of the skies was the best known and most intimate influence on human life, after the pursuit of food. There were no artificial lights. The making of fire was as great a discovery in its time as splitting the atom has been in our time. Man lived by the rhythms and cycles of nature, so when night came the whole dazzling world of the heavens was revealed. It was his story book, his Mystery, the most strange and beautiful and awesome part of his life.

When and how did his Teachers prove to him how the stars influenced his life, as clock and calendar, spelling out the laws of his existence?

Esoteric philosophy tells us that ours is the fifth root race of our manvantara. We began perhaps a million years ago, as the fifth sub-race of the Atlantean fourth root race.

The Atlanteans who had developed a great society under the tutelage of the hierarchical Teachers, misused their new powers and applied them to seize more power, to create wealth and luxury and turned the white magic they had learned into black magic. We are told that the Teachers withdrew and let the laws of evolution work out the karmic debts that men had accumulated and must pay before the Elder Brothers of the race could return and resume the education of humanity in the universal laws under which they could claim their spiritual heritage.

The seed group out of which the fifth root race was to grow had as its task of destiny the development of the fifth principle of

mind. The human mind was to create a great age of knowledge, of the pursuit of truth, the truth that would make men free. We call this race the Aryan race. It was first recognised in history by its language, which had already become the mother tongue of all the Indo-European languages. There are libraries of books on the study of the origins of these languages and new sciences to study their dispersion. Yet the origins of the Aryans is to this day one of the great mysteries of human history.

Only within this century have we developed theories, at first not only neglected but for the most part ignored, which might extend our knowledge of prehistory and solve some of our problems. There have perhaps been a million years of Aryan history which we can unravel a little because of this mother language and the richness and substance of Aryan philosophy and literature. Only now is serious scientific attention focused on an hypothesis which may be fruitful and will certainly be fascinating.

It is one of the enigmas of history that the Zodiac, which has been universally known since remotest antiquity, cannot be assigned to any originating source.

The Zodiac was always the background of religion, navigation, agriculture, the concern of kings and prophets. Ptolemy of Alexandria made a catalogue of the accepted version of the history and significance of the constellations. By this time there was a northern Zodiac and a southern Zodiac and Ptolemy represented a mediating commentator and, having crystallised all previous knowledge, he set the stage for a new attitude to astronomy for future cataloguers. His own view embraced only the stars visible at Rhodes about the second century B.C.

This was the basis for our contemporary

knowledge of the stars. Isodore of Seville in the 7th century was the first to distinguish between astronomy and astrology. Nine hundred years later Julius Schiller attempted to replace the traditional names with the names of apostles, popes and other churchmen, making Aries stand for St. Peter, Taurus for St. Andrew and so on. Bede introduced the idea of the twelve apostles being represented by the signs of the Zodiac, which was not quite so far afield, for wherever we have a Teacher or Messiah and twelve disciples, we have the Sun and the signs of the Zodiac. The twelve sons of Jacob filled this rôle, and later King Arthur and his knights of the Round Table, the Zodiac, represented the forbidden Mysteries. The European myths were attempts to have the sky 'delivered from the pagans and peopled with Christians'.

#### Earliest Aryans

To the earliest Aryans, who carried a knowledge of astronomy with them in their flight from the doomed Atlantis, and there were probably numerous migrations over a long period of disintegration, the Zodiac embodied the story of evolution. The familiar and illimitable sky they did not measure in light years. The stars and the constellations were near, dear and very real. They were their calendar, the source of the laws by which they lived, the source of all essential knowledge and the object of their worship.

The great mystery still needs to be unravelled: How did the modern world acquire a Zodiac revolving around the North Pole?

Archaeology is a fairly recent acquisition which began as an aspect of classical studies of Greece and Rome. It soon escaped into the wide world of prehistoric man and is

(Cont'd from p.145)

dynamism of governments and individuals, which lead us into inevitable wars and — into a future of 'Mods and Rockers'. How can we help to make this come about?

We, who have come here for a spiritual and cultural interlude, to draw power of concentration and spiritual strength in a week's meditation will not be doing this merely for an individual sense of well-being and equilibrium. We do this, I am sure, as a means to a basically apostolic end.

now a magnificent tool in the search for truth about the origins of humanity and the evolutionary skills, beliefs and possessions of men of all times, continents, races and tongues. This science is only now approaching some of the most profound and exciting theories of the origins of our Indo-European cultures, and producing controversial ideas. One such theory is that of the hyperborean or circumpolar origin of the Aryan culture.

Circumpolar is the more specific term. The inhabitants of Britain were called hyperborean in the days when the northern part of Britain was covered with glaciers. But the circumpolar theory is rooted in the oldest literature and philosophy known to the world, the contents of the Vedas. It is scarcely believable now that until the end of the 18th century it was accepted that all languages were offspring of the Old Testament because it dealt with the beginning of the world, in spite of the fact that the story of the confusion of tongues at Babel was told in that book. Only in the 19th century did anyone suggest that Sanskrit was the mother language of all the Indo-European tongues.

The first clue to the circumpolar theory appeared in a book published in India about 1903, on *The Arctic Home of the Vedas*, by B. G. Tilak, an outstanding scholar, regarded as one of the best minds in India. The book made no impact on the West. His theory was that the Vedic literature, the most ancient known to the world, could only have accumulated over some thousands of years within the Arctic circle.

The observers of the stars, the founders of our astronomy, must have been in an area where the northern heavens revolved

To go out from here to spread the awareness gained, to share the fruits of our new insights as widely as possible and with all the physical and spiritual means available to us. We will do this the better, the more we relate ourselves in language and charitable understanding to our contemporaries, regardless of their colour, their nationality, their station in life or their creed; by believing without a trace of doubt the words that say: *AMOR VINCIT OMNIA*.

around them, like a great merry-go-round, wholly within the vision of men. The people who observed, recorded and employed the knowledge of the polar skies must have been within the Arctic circle but not actually at the Pole. If there had been land at the Pole and they made their observations there, then there would have been no dawns. The sun would appear, revolve around the rim of the world for six months and then disappear for six months. Yet these people did live through half a year of light and half a year of darkness, except for the few days at which the sun appeared for a time and then dipped out of sight, creating 'the dawns' which occurred just before it appeared to move around the horizon for 'the Day of the Gods', to be followed by the six-months 'Night of the Gods'. The references in the Vedas to 'the dawns' have been a puzzle to scholars until the author, Tilak, suggested this explanation.

Sixty years later, in the December, 1963, issue of *Systematics*, John G. Bennett published an article 'The Hyperborean Origins of the Indo-European Culture'. The author is one of the editors of *Systematics*, the journal of the Institute for Comparative Study of History, Philosophy and the Sciences, Coombe Springs, Kingston-on-Thames, England. He introduced Tilak to the west and made use of half a century of new scientific knowledge to support his thesis.

### Use of Human Speech

The use of human speech began perhaps half a million years ago. A great, stable language with an elaborate linguistic system, with grammatical forms and syntax, making the expression of abstract ideas possible, is a very remarkable achievement. Any root language needs a great period of time to evolve, far beyond our historical vistas, and is the 'consecutive endeavour of a highly organised culture'.

All our languages are pre-historic in origin. There is no evidence for the origin of any new language within recorded history, in spite of all our cultural changes. 'The formation of a new language', writes Mr. Bennett, 'is one of the most extraordinary achievements; one can hardly imagine a

more difficult achievement or one that requires a greater span of time and consecutive endeavour'. So whenever this language and the Zodiac originated, it represented a great span of evolutionary time.

Some tremendous events occurred somewhere about 10,000 years ago. Retreating glaciers changed the travel routes, land and seas rose and fell, great changes came upon the face of the earth, and in social life also. The Straits of Dover were created then, separating Britain from Europe.

Bennett defines three main cultures in the known world: Aryan, Central Asian and Syro-Egyptian. They produced three language systems and three cultures based on three conceptions of God and man. They influenced each other, and sometimes fused. He calls them the Creator-culture, the Spirit-culture and the Saviour-culture. The Aryan and Vedic culture created the Saviour idea, based on each year's danger of the extinction of the Sun and then its rebirth, which assured man his continuity and salvation from darkness. Nomadic people became the Spirit worshippers, and the people of the warmer countries the Sun worshippers. Each culture developed in isolation and then the great catastrophic and climatic changes came about and migrations became general.

Bennett believed that the Saviour-culture and the language of the Vedas developed in the circumpolar regions when they were temperate, food plentiful, leisure abundant and fertile with thought. Recent geological and related sciences seem to indicate that such a state of culture was possible in the circumpolar regions. It is curious that according to mythology the first great constellation named was The Great Bear, which circled the Pole. The polar bear? The myths of the Isles of the Blest seem to point to the Pole, perhaps a part of the myth of Mount Meru and the Garden of Eden, in the midst of which grew the Tree of Life.

As Mr. Bennett says, we do not see in the shadows of prehistory primitive or savage people, but instead a flowering culture and a body of philosophical ideas to which we still aspire when we become aware of them in the Vedic literature.

## Men of Hierarchical Stature

Imbedded, of course, in the traditions of Atlantis and of the circumpolar culture is the idea of men of hierarchical stature who lived among men as Teachers and taught them the laws of self-evolution.

In the shadowy traditions of Atlantis there has been generally accepted the idea that Atlanteans escaped across the Atlantic into the Mediterranean and in due time made their way eastward into Asia and at last to the Himalayas. Iran is regarded as the home of the Aryans. Some, so goes the story, migrated down into India, while others moved westward into Europe, newly emerged from the glacial age.

Yet, by chance, another possibility presents itself from a curious source. Way back in 1907 Frederick Bligh Bond was preparing for an appointment as Director of Excavations at Glastonbury Abbey. He was also interested in the new field of psychical research in England. It occurred to him that if communication across time and space were possible it could be useful in archaeology, and he decided to try an experiment. With an associate who had developed automatic writing, he laid out a plan to seek out some of those who in centuries past had been associated with Glastonbury to give them a chance to help his excavation plans. The results were extraordinary and the co-operation impressive, continuing over a period of ten years as he tells in his book, published in 1921, *The Gate of Remembrance*.

Of interest to us was a communication which had nothing to do with the archaeological work at Glastonbury. He included it in his book as an example of the 'intrusions' which had sometimes occurred, as though other entities were trying to make use of the situation in order to transmit messages which were urgent to them. This message came through in February of 1918 following some crude drawings which Bligh Bond could not account for but which were geometrical. Then this message:

'Ibericus, who wandered hither bringing strange gifts and treasures. Watch ye, for out of the wish it is created and out of the myth will come the solid truth. Mystery of faith and

matter. Out of a thought all things are created and out of a thought will old-time things renew their being.'

'One of the Controllers of the things that are.'

'A thought in being.'

Then in April a script from which this is excerpted:

'The flow of spiritual forces is westward, following and impelling the forces of material things. By a law of revolution reinforced from all points in the spiritual universe, this movement is universal. This being so, the material things first appear, working on a motive very often in itself most mundane and from your point of view must unspiritual. Thus they whose habitation was in Crete, revisiting the memories and traditions of others of the same race and civilisation which long before had been impelled westward beyond the great continents of America to the shores of Asia, and then onwards through the desolate tracts of Asia to the great Mediterranean basin, still continued the interminable route ever westward beyond the gates of Hercules to the islands where the fire-drawn metals be. . . . But soon the spiritual forces which developed and sustained this immigration had deeper objects in view. They followed and transformed it by removing mundane influences and a great spiritual development arose in the places in which their instruments had prepared the soil. Phocis of the race of Crete trading with Poseidon and seeking Tyrian purple was thus brought in contact with them who worshipped the One God in contra-distinction to the many. . . . This paved the way for the building of a Temple in his settlement of Tintagella. . . . Thus first arose that measurement and design which were afterwards as accurately reproduced by that further advance which culminated in the temple of Glastonbury. And Tintagella was the ancient place of the shrine of the High God. So the temple, a reproduction accurate in every measurement, was reproduced at Glaston on this foundation.'

Could this by any chance refer to Glastonbury's Temple of the Stars discovered half a century ago by Katherine Maltwood, the great Zodiac of Somerset, ten miles in diameter, which she believed to be King Arthur's Round Table in the mystery language of the Middle Ages, with his knights embodying the significances of the twelve signs of the Aryan zodiac of the polar constellations?

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- John G. Bennett, In *Systematics*, December, 1963.
- Also Lecture papers of Autumn, 1962, at Coombe Springs, Kingston-on-Thames, England.
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# World Events in the Light of Esoteric Teaching

by a Group

TO the question: 'Has your study of esoteric teaching in conjunction with your study of world conditions thrown any new light on world problems confronting humanity?' I would say that for me this question is summed up so beautifully in paragraph 4 of the pamphlet *There is a Plan*. 'We do not, at this point, need further appraisals of world conditions or crisis, based on an ideology or a point of view. Rather do we need a deeper sense of reality based on spiritual values, and a clearer understanding of man's place and responsibility within an ordered world. We need clear thinking and intuitive insight into the real cause of world crisis.' A great many ordinary people are thinking on these problems; and we know that many brilliant minds are occupied with an honest search for answers too. The big drawback is a matter of viewpoint; the problem is seen so differently by men, even of the same area, according to their individual background, experience and training. The thinking is limited to and bounded by the qualified and specialised consciousness of each individual. The eighth Beatitude would seem to have particular significance here: 'Blessed are the pure in heart, for they shall see God.' God may be here interpreted as the pure, impartial principle, which when recognised, will solve any and every problem. But in order to find this principle, we have to be able to step out of our limitations of class, race, tradition, training, and see the problem with a pure eye; a pure 'I' free from prejudice, vanity, ambition, fear or self-interest of any kind. Then and only then, will we be able to understand the saving principle, and have the true solution to all our problems. There is nothing hid, nothing missing; man's vision is myopic, he sees in terms of self-interest.

His values are personal, material and selfish; his own viewpoint creates an illusion that he cannot see through. But the Truth is there, it is Real, it is One, it is here and now awaiting our recognition.

'In reading the daily news, we see cleavage everywhere, in every area of living. A division of opinion is causing separations in every kind of group activity from the family unit all the way up to national and international organisations. It appears that forms are being broken; and in Truth this can only happen when the form has developed upon an impermanent foundation, or the life has outgrown the form. These present foundations which are crumbling were secular in nature. They served selfish interests and are controlled by heads symbolising the self-interests involved. The nature of the present upheaval is to overthrow the leaders and break the bondage that self-interest imposes. In our own country, America, we have orderly change of leaders through regular elections, but we witness power struggles. Many other governments are set up to perpetuate the ruling power. In nearly all governments reforms are taking place. Graft and corruption are being exposed and changes are taking place as a result. There seems to be a definite trend toward a thorough house-cleaning to eliminate selfishness and set up programmes to aid the less fortunate classes; the land reforms are an example, where huge estates are divided up so that the tenants can work for themselves.

'Judging from the fact that these changes are so general, it would seem that powerful rays of Light must be penetrating the human consciousness, unlocking the doors of limitation which have kept them imprisoned within secular walls. They are becoming aware that Good exists beyond the boundaries of



self-service; they are beginning to want to look and listen to the "other side". The day is past when any individual or group can expect to hold all its members in bondage to a prescribed doctrine based on human concepts of what is right and what ought to be.

### Higher Law

'There is a higher law of God; the law of equality, oneness in Spirit, equal rights for all men. The oppressed are catching this vision and are taking measures, many of which are all too human, to throw off their shackles and take control of their own lives. The reason for the past chaos is simple: very few men as yet are pure enough in heart to see the whole. They still are moved by memories of past injustice, indignities, failures and betrayals. Their experiences with negation, the race-imposed illusion, still colour their viewpoint and control their opinion of what ought to be done, and of how to go about accomplishing it. Within all organisations we find those in high positions generally want to keep the *status quo*. They do not want to give up their personal advantages, so they take a conservative viewpoint. The ones who have contributed to the elevation in the past who now long for change become liberals whose opinions always sound radical to the conservatives because in them they see a threat to personal position. The seeds of destruction can be seen in the methods they employ to rise to power. Where violence and deceit are resorted to, they only add to the negation already present in a situation, and that force-body of evil is the more firmly established. Then, because evil has no foundation in the Real, it will destroy itself and all those who subscribe to it.

'The Divine Vision is dependent on a free communication between all levels of humanity. The lack of understanding is the greatest stumbling block to peace because it is human nature to fear and mistrust that which we do not understand. Where there is a lack of communication between religions, nations and other organisations or groups due to language, doctrinal and other barriers, understanding cannot develop because under-

standing is the product of the free exchange of ideas, the airing of opinions, and the honest attempt to arrive at mutual agreement and solution. Contact must be made and maintained between races, nations, government and service organisations, clubs, churches, etc., so that basic human relations can be established that will pave the way to understanding and respect for other points of view. When we are able to shed all intolerance, fear and mistrust we can learn to co-operate and work together for right human relations.

### Impersonal Principle

'Co-operation needs to be understood as an impersonal principle. Then we will know that it is not just a matter of agreement or compromise with other views, but it means specifically that each of us recognise the long-range divine plan and bend all efforts to co-operate with God. Goodwill expressed through other people, other groups and organisations, nations and races, is God-Will at work in our lives.

'A visit to a Japanese Buddhist church will not only be a warm and moving social experience, but open the way for contacts to gain better understanding for service to God. It is not enough that we read some commentator's opinions and analysis of these people and their characteristics; we must put forth individual effort and draw our conclusions from personal contact and communications. These efforts must be initiated by those of us who have in some measure overcome prejudice. Many people will be inspired to follow our lead even though they have still a long way to go in understanding; they will grow in tolerance by exposure to opportunity and then many false notions will be swept away.

'When our minds are full of dogmatic formulas and preconceived opinions and memories of past experience, our eyes are conditioned to our beliefs and we miss the Truth that is right in front of our eyes. All things are relative to our own attitudes. The sky is bluer, the bird song sweeter, the flowers brighter, the friendship dearer, the daily experiences more profound and meaningful, in exact relationship to our own atti-

tudes. As our spiritual sensitivity increases and Truth realisations become more frequent, living becomes such a glorious adventure.

'The real meaning of responsibility is to use our imagination rightly and thus create in the physical realm the good, the true and the beautiful. We have both to redeem the effects of past errors, and to project ever higher ideals into the future. World problems are caused by wrong use of the imagination, based on wrong motives, ignorance and mixed experiences. Now comes the process of purification, which means that through the science of applied energy, using the energy of Goodwill and correct visualisation, we bring about right human relations. Almost every area of our living needs some purification. The way to direct our energies is to direct our attention; the way to control our energies is to control our attention. The way to solve any problem is to direct the attention away from the error and into the basic principles of right human relations. We do not have to fight evil; we have to concentrate on a vision of what is right and ought to be. When we succeed in projecting a true enough pattern into the ether, it will be picked up by those in a position to use it.

**Nature of Energy and Force**

'In the light of the study of energies and forces, it would seem that all world problems stem from ignorance of the nature of energy and force; or perhaps we should say, ignorance of the divine expression of energy. We know plenty about the material uses of energy such as electricity and atomic power. But we have been so busy developing these mechanical uses that we have neglected humanity's real purpose for incarnating, that of developing its own innate divine power within, which is the Self-conscious direction of energy into all phases of life. Today's world problems represent the activity of personality forces which have built up into conditions which have to be dealt with in the physical world. The riots, revolutions, rebellions, demonstrations are a manifestation of mental and emotional forces built up through ignorant use of the energy principle.

'Man's first responsibility is to know himself as a point of light and love in the

problem he wishes to solve. It opens up new avenues of meaning for exploration, out of which more effective action can be taken.

'One of the most satisfying things happening in the world today is the fact that real attention is at last being drawn to the many poverty-stricken people and something is really being done about it. Responsibility has made us realise that in this land of plenty there are still those who do not have even the necessities and that we are all responsible for their plight.

'There is still the threat of war hanging over us which shows that although there are people now willing to face up to truth, karma for past wrong thinking must still be carried out. The problem in America concerning the rights of some of its citizens shows slow progress in solution, but events are having effect on some people who are ready to realise that we are all brothers and that what happens to one must necessarily be of concern to the others.

'In the Teaching it states: "Understanding is an energy which permits us to achieve". "Understanding" is to be able to recognise the light of truth when you see it and then to follow that light to its source. Emerge with true understanding, then live it exoterically at the cost of family, friends, and even physical life itself. To put it in layman's language, it means to recognise the true set of ethics and to live by them as if each of us were the only human on earth. For then we would have true brotherhood, true justice and true love.

'Thinking operates above time and space, so we can project clear, radiant shafts of lighted thinking into the consciousness field of humanity, and let them fall to those points where they are magnetised by similar thoughts and so swell the great tide of humane, altruistic thinking. If we read a thought that is particularly strong, clear and right, we can re-think it with fervency and dedication and so strengthen it and send it on its way for Good. We can think and act with goodwill; that is, with the intent to promote that which is right and which ought to be, and by example help to educate and stimulate evolutionary development.'

# Expansions of Awareness

by M. E. Haselhurst

**A**T this time, when the tide of the Aquarian life is precipitating sweeping changes in every aspect of human life, there is urgent need to question one's spiritual attitudes. It is so very easy to allow habit to usurp the place of thought, thereby losing the initiative and intensity which are the core of living spiritual effort. Even the acceptance of change can become a habit, unless one continually re-evaluates and questions. Are sensed spiritual truths being made a part of daily experience? Are they being used to throw light on emergent world trends, or to unravel tangled relationships? Or are they being made an escape route, a means of running away from difficult situations, a blindfold to shut one away from responsibility?

Such questions are not easy to answer. There are moments when the whole field of esoteric philosophy takes on the character of meaningless jargon. Equally, there are moments when some simple, often read truth suddenly becomes a key to a whole new area of comprehension.

It is probably true that to all aspirants, at some time or another, some aspects or phases of esoteric teaching seem fantastic as far as the lower mind consciousness is concerned. These teachings are not so much accepted as put into a sort of mental deep freeze pending unfoldment of the capacity to deal with them.

Such a process could possibly be described as dreaming, or sidestepping reality, although experience and information combine to suggest that such is not the case. If the macrocosmic process is one of release and recognition, release, either voluntary or enforced, from ages-old limitation combined with the recognition of future possibilities that already begin to reveal themselves, it is also true that microcosmic lives are caught up in the same energy dominated pattern. The per-

sonal self may not like the forward strides mankind is making, but since they are being made, the true esoteric student seeks to understand the purpose of the movement, and the new goals towards which progress is being made. As part of the body corporate of humanity all individuals are being hurried into a future already partially revealed; a future terrifying in its immense energy potential, but evocative of unsuspected resources in the human units and groups who labour to complete its birth.

If one mentally turns away from this potential, clinging to the limited thinking, the defined ideas which previous experience has rendered familiar, comfortable and companionable, then esoteric study leads merely to the construction of somewhat more dignified prisons for holding consciousness within fixed boundaries. It is only when the mind is made to function free of form, or is at least held steadily oriented toward this objective, that spiritual truths become a part of daily experience, and so subserve the unfoldment of human consciousness.

Today we witness and participate in a great global development, but we share also in more significant changes in the field of the higher consciousness. The world is entering a period of revivification, of resurrection, and of the transforming magic of the soul. There is a sloughing off of the heavy deterrent of material/physical vibrations; a movement that is spearheaded by disciples who are practising in the crucible of their daily lives the tests of harmlessness, detachment and compassion. The forces at work in the world, operating in the deeper strata of consciousness, are bringing to light new wisdom based on old truths, indicating to disciples the new capacities for which past esoteric effort has been merely a foundation.

This new understanding, applied with love and wisdom, can hasten the work of world

redemption, to which disciples, by the very nature of their effort, are pledged. The study of esoteric philosophy is an arduous, continuing experiment, in which each achieved expansion of consciousness leads to new experience and gives increased capacity for the expression of discovered truth. It degenerates into idle dreaming when allowed to become merely a way of escape from outer conditions and circumstances, but can be transformed into a vital part of experience by relating it to outer happenings and using it in the search for hidden significance. It becomes vital and expansive when used to highlight possibilities of group effort, or to make clear the cohesive principles which bind diversity into an expression of the Divine One.

### **Impersonality**

Part of the process of translating sensed spiritual truths into the language of everyday experience is concerned with detachment, or impersonality. Allowing that the present world situation represents the macrocosmic position, it is apparent that the individual counts for very little in the face of great world movements, although the integrity of the individual must be maintained, and although individuals must ultimately provide the little streams of energy that flow together to make the great reservoirs of power. At this point in the history of the human race it is groups which are important; groups which act as channels for powerful inflowing energies and which serve also to focus the forces of mankind. It is not part of the present purpose to analyse or evaluate this trend, but merely to note that it is basic to a great many of our problems, particularly in the field of human relationships.

Aspirants and disciples face here a searching challenge. They are called to examine carefully, and without casuistry, their reactions to this emergent world attitude, and to use their discoveries as a foundation on which to build an enduring edifice of compassionate detachment.

This detachment involves the ability to handle personality problems with love-wisdom, ignoring emotional reactions and

sentimental judgments. It also involves a growing sensitivity to the thoughts and attitudes of other people. This sensitivity brings with it a vastly increased responsibility, but should result also in the capacity to assess with greater clarity the fundamental spiritual causes which are operating to produce the situations amid which action must be taken. It is not possible to continue play-acting, making oneself the focal point in dramatic situations, when the real needs of other people are coming alive in consciousness. On the contrary, there will be a continuing diminution of effort to make things happen according to personality plans, plus a sharpened will to recognise and use each unfolding opportunity for growth and service.

Such intuitive recognitions tend to the evocation of the will in meeting realised responsibilities, with the inevitable corollary of a definite withdrawal from emotional stimulation. Endeavouring to get the sensed need into true perspective, consciousness is oriented toward levels where the higher mind operates. This results in a clarity of perception which eventually makes it possible to discriminate between the real and the unreal in any situation, and to act in such a way that the hold of the unreal is weakened.

Progress, of course, is not in a straight line. It spirals. In the experience of the Path there are times, as Yehudi Menuhin explained concerning his own mastery of the violin: 'when the elusive mystery and meaning of the instrument escaped me, in which I was not able to project what I thought. But then there are the wonderful periods of discovery and consolidation, when the whole world suddenly opens up, and something you have been struggling with, perhaps even a tiny phrase, instantaneously becomes clear. It is during these moments that it all seems worthwhile . . .'

Flowing from such high moments of realisation comes an awareness of what is involved in the disciple's task of 'steadily promoting wisdom'. Not only is it true that the increasing mental freedom, the detachment from former ideals of what human

*(cont'd on p.156)*

# Appointment with God - III

by Sigmund Lowe

*Consciousness is, or can be, all-inclusive.*

**I**N his constant and persistent attempt to keep his 'Appointment with God', the aspiring worker increasingly becomes reality-centred. 'Appointment with God' signifies nothing more nor less than awareness of his individualised point of contact with Universal Presence. At-one-ment is the ancient and honourable term for this realistic achievement. It necessarily involves the very practical business of transforming states of mind into stabilised states of Being. It is a process of self-energising by the simple technique of controlled attention. It is absolute thought control, resulting in the enlivenment of the whole man. The gaps in consciousness gradually become infilled with the livingness of Presence. And, as the individual, through daily practice, grows more basically established in substantial reality, he makes the profound discovery that no combination of physical particles, in or out of his body, can block or limit its interpenetration by an ever-deepening and expanding awareness. Consciousness is, or can be, all-inclusive.

Persistent focus of attention into the livingness of Presence gradually substantiates the truth that life and consciousness are one and indivisible. The intellectual analyst who loves to segregate and classify would probably stretch a point, in this connection, and affirm that consciousness, as such, is an attribute of Being. He might even go further and assert that Life itself is likewise an attribute of Being. The fact remains, however, that consciousness is not an entity in itself. One does not reach out to one's neighbour and say: 'Here is a handful of consciousness'.

The truth is simple enough. It comes down to this: I am. Therefore I can think. I am. Therefore I can know. I am. Therefore I can express myself. And the very self-evident fact is that I can never express anything less than myself. I can never express anything more than I am. Ralph Waldo Emerson succinctly stated the same truth when he said:

'There comes a time in every man's education when he arrives at the conviction that envy is ignorance, imitation is suicide. That he must take himself for better, for worse, as his portion. That though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is ever new in nature. None but he knows what that is which he can do nor does he know until he has tried.'

Gradually, as one takes the time, daily, to 'become the thing he already is' and ever has been, limitations of awareness disappear. In the process of becoming fully self-conscious another profound discovery is made. Even as the physical world of atomic structure is sustained within a more extensive interpenetrating sphere of electro-magnetism, so likewise is man's physical vehicle sustained within his fullness of Being. In addition to this, occult science teaches, and man eventually discovers, that there is a sphere of yet higher vibrations than either of the other two, which sustains and permeates both of them. This is termed generally, 'the world of mind'. In man this universal 'mental stuff' is individualised into a vehicle of consciousness and is likewise contained and sustained within his all-inclusiveness of Being. This plastic mental material is the formative agent of man's thinking and shapes and reshapes the electro-magnetic basis of atomic structure. In other words, it moulds the etheric pattern into which physical particles are integrated. The researches of science into the realms of radio-activity and electronics already demonstrate the reality of interpenetrating vibratory fields.

## **Physical World Within Us**

This realisation that the physical world of 'created' things is actually within us and is really the product of our own mentalising, nullifies previous illusions in the matter. We discover the unalterable truth that we simply cannot run away from the things we do not like. This is so for the simple reason that we can never get away from ourselves. Our

duties and obligations are involved in our own creations. We can only change things by the very realistic process of transforming ourselves in thought and energy-expression. We, within the limitations of our own individualised substantiality are everlastingly part and parcel of all-inclusive Livingness. We have a personal accountability for our share of Life's appearance as it seems to be.

The present-day seeker for Truth, as a truth lover, is motivated by the desire to help in the outpicturing of a better world. In spite of himself the intensified loving Purpose of World-Mind is increasingly impinging on his consciousness with a corresponding intensification of his energy-outpourings. As a result of this his innate sense of personal responsibility is growing apace. He feels that he must move in right directions so as to help rather than hinder. But in order to do so he must know and understand. Dealing with life as it is becomes a very practical business that occupies his whole attention. Holiness is simply another term for 'wholeness', and is not the prerogative of specially privileged persons. The man in the street, in perfect truth, is just as fully God-infilled as any so-called holy man, who, generally speaking, only assumes a knowledge he may or may not have. And, according to occult lore, the man

who really knows the truth is never ostentatious about it. He simply lives and works from the vantage-point of his fuller experience and actual knowledge. For having expanded his awareness beyond present physical limitations, he knows that immortality is a fact. He sees into his spiritual environment and hears in his spiritual surroundings, not because spiritual sight is different from physical sight, but because vision and hearing are functions of Being. They have merely become extended and more inclusive. He simply sees more and hears more of what is and ever has been.

Today what might be termed God's appeal, is to the progressive intelligence of the age. The search for truth is based on common-sense and understanding, regardless of the labels by means of which men artificially identify themselves. The time is fast approaching when no man will say: 'I am a Jew or a Catholic, or a Mohammedan, or a Buddhist, etc., etc.'. But, in recognition of his common parentage in Universal Mind, each man will call the other brother. In this manner the new Church of a living humanity will come into being. In this spirit shall we one day stand together in the midst of the radiant splendour of Eternal Truth, ever grateful to the Great Father who created and sustains this world, and to whom we are all as little children.

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*(cont'd from p.154)*

behaviour should be, throws a completely new light on the complex question of responsibility to fellow human beings, and to humanity as a whole. It is also true that disciples are primarily responsible on soul level, and to turn away from that high opportunity is indeed to reduce the esoteric effort to the level of day-dreaming and escapism.

If one is to avoid the pitfall of allowing esoteric study to become a buffer between oneself and human problems, it is necessary to achieve a continually more sensitive mastery of the delicate art of human relationships, plus an expanding recognition of real need. As endeavour is carried forward along these positive, perceptive lines, sensed spiritual truths become a vital factor in

world service. With consciousness alert and oriented towards the world of causes, the glamour of dreamlike emotional approaches will drop away, as constricting sheaths drop from the opening bud to allow the blossom to unfold. As consciousness expands, the disciple must maintain continuous effort to become a living bridge between the highest levels of spiritual awareness to which he can penetrate, and the outer (lower) levels on which he makes contact with the problems of his personality life, and of the group problems with which he has to wrestle. To the extent that this effort is successful, the disciple realises his expanding awareness to be a significant, potent contribution to the evolution of human consciousness, to the release of the Divine in man.

## BOOKS AND PUBLICATIONS

**Integral Yoga: The Concept of Harmonious and Creative Living** by Haridas Chaudhuri. Published by George Allen & Unwin Ltd. 25s. net in U.K. only.

Haridas Chaudhuri is Professor of Comparative Philosophy at the American Academy of Asian Studies, San Francisco, and President of Cultural Integration Fellowship. He has participated in philosophical and religious conferences in India and in America and has made an exhaustive study of the philosophy of Sri Aurobindo. He writes with the authority of a very complete knowledge of all kinds of Yoga, a knowledge which is displayed to full advantage when, in order to explain how Integral Yoga includes and surpasses all other methods of spiritual union, he gives us a brief, but penetrating, analysis of all the Yogas. Dr. Pitrim Sorokin has no hesitation in saying in his foreword that this 'is the best one-volume work on this topic'.

Haridas Chaudhuri believes that the great Indian philosophers of the past were wrongly interpreted in the Middle Ages. The emphasis on mystic union with Being as the consummation of spiritual effort and desire was a static and negative interpretation omitting the original corollary that inspired action in the world should be the fruit of the spiritual union. With the *renaissance* brought about by Raja Ram Mohan Roy, Sri Ramkrishna and Swami Dayananda this dynamic element was reaffirmed, while Sri Aurobindo not only reaffirmed the dynamic element but wove together all the various methods of the many yogas.

Haridas Chaudhuri gives us the essence of Sri Aurobindo's teaching without being abstruse or obscure. He is at pains to show that in Integral Yoga 'action and meditation become fused in one so that one can actively play one's rôle in the evolutionary advance of life, without losing the perspective of the eternal'. As he says, 'By virtue of its communication with the eternal, meditation perpetually revitalises action to ever new creative urges. When a perfect balance between meditation and action is established, action becomes creative freedom, meditation becomes dynamic knowledge, and life becomes an adventure of meaningful expression'.

There are many gems of wisdom in this small

book of only 155 pages. Perhaps one of the more remarkable passages is the one entitled 'Gradual and Abrupt Schools Reconciled'. Here Chaudhuri contrives to reconcile the abrupt Zen methods of spiritual enlightenment with the gradual conscious striving method. This concludes with the explanation: 'In Integral Yoga conscious discipline and unconscious growth are harmoniously fused . . . the effort of self-development has to be geared to the purpose of Being, active in the unconscious psyche. The striving of the individual must be re-inforced by the favourable cosmic wind, the grace of God. In order to secure the latter, one has to develop more and more the spirit of total self-giving to the divine will or the cosmic purpose of existence. Self-discipline serves to remove the mists of egocentricity and the clouds of ignorance so that the sunlight of truth may shine out'.

It has been said that 'the keynote of the new Yoga will be synthesis': this book promotes synthesis in several ways. Firstly, it promotes synthesis between West and East because it is a valuable aid to a western understanding of eastern philosophy. Secondly, it points out that the leading thinkers of modern India 'have indicated those lines along which India's spiritual know-how regarding man's union with the ground of existence may be fruitfully combined with the technical and political know-how of the West in improving the conditions of living in the world, thus re-affirming an idea put forward by Alice Bailey in 1932 in *From Intellect to Intuition*. Integral Yoga itself is 'an all-embracing synthesis' which is 'a higher creative synthesis of the traditional ideals'. The book also pleads for 'a balanced synthesis of the optimistic and the pessimistic tendencies, the affirmative and the negative attitudes of life' and for a synthesis of the finite and the infinite, existence and transcendence, because they 'are in ultimate analysis, distinctions developed within the comprehensive unity of Being'. Practical creative spiritual living must be synthesised with the contemplative life because the latter is barren without the former. 'All the parts of our existence must be opened to the transmutative power of the light of Being. Herein lies the unique characteristic which distinguishes integral yoga from the traditional systems of religious discipline.'

ALICE BOSTOCK

**Man and His Symbols** by C. G. Jung. Aldus Books, London. 70/-.

Most of Dr. Jung's works have been available to the expert for some time, but this is the first attempt to place before the general public a simple, attractive presentation of his principal ideas. These concern the Unconscious; Myths; the Process of Individuation; Symbolism in the Visual Arts; Science and the Unconscious. It is written partly by Jung and partly by several of his students under his supervision and is profusely and beautifully illustrated. Many reviewers consider the illustrations excessive or beside the point, but in a book on symbols illustrations are indispensable and these are well chosen from myth, the arts and present-day events.

Man has adventured into every possible path of discovery in the world around him but knows very little about himself. Now, with the many powerful energies at his disposal, to be unleashed at anybody's whim, he is in the very dangerous position of being able to destroy the greater part of his kind in a few minutes. Religion 'out there' no longer has any say. It is now time to adventure into the path of discovery which lies within, in man's emotions, in his thinking, in what is known as his Higher Self, the Kingdom of God within. Symbols are the link between the outer and inner man, between consciousness and unconsciousness, between man and God, for God always speaks through the inner psyche which is not to be confused with surface consciousness, but is a particular area or organ of the unconscious.

Dr. Jung spent the best part of a long life in the study of the inner man, which he called the unconscious, the vast aura or total environment of an individual in which the small lighted area of his consciousness floats precariously. Like an embryo nourished through the placenta, consciousness is fed continuously from the unconscious, which in its turn gathers sustenance from the larger unit of mankind itself so that no one knows what is going to be the quality of his sustenance from moment to moment or to what actions he may be impelled. These facts must be realised. We must know ourselves in order to control ourselves and have a say in our destiny and the destiny of man. Of course there have always been those who were interested in and understood the inner man of which esoteric and mystery schools bear witness, but the time is ripe for study of the unconscious to become part of general education. The language of myths and symbolism is that in which this study has hitherto been expressed but it is possible now to be more scientific in our approach and to interpret the old symbolism in terms of more exact psychic energy. Concentration means working with consciousness. Meditation is working with the unconscious. Psychology comes forward to take the banner from the occultists and carry it on, as in the usual way the occultism of yesterday becomes the science of today.

We cannot help but be fascinated by this book as we are taken on a journey through the within and are shown the meaning of myth and symbol which we can verify from our own experience. How rightly we are helped to realise the tremendous power of psychic energy whether used consciously, whether it surfaces in personal turmoil, or whether it is the result of mass hysteria or spiritual influences. There is a firm resistance in people to making an 'examen', but whereas in the church we examine against a set of rules, in psychology we look with honesty to see what exactly is there, accept it, and begin to work on it consciously, the process being to extend the light of consciousness to the whole being, giving a much wider meaning to existence. Jung is very emphatic about the value of the individual and his ability to change the state of world affairs. His suggestions for development of the individual by following the dictates of the Higher Self through dreams and by creative imagination remind us of our rule of 'occult obedience' to conscience and not to any outside authority, giving a new orientation towards spiritual freedom.

The chapter on the visual arts explains much that is confusing and disturbing in modern art showing the present tendency to look within, to get away from external representation. The chapter on Science and the Unconscious is particularly interesting to us as it shows how science and religion begin today to approach each other and to merge. The relation is close with physics, but Jung felt the most fruitful field for further investigation would be the study of mathematical axiomata which cease to be concerned with appearance at all, but become the 'science of the structure of the human mind'.

There is nothing cut and dried or final about Jungian psychology. His work is an open system, a beginning of a new outlook. It is for each of us to admit the darkness and ignorance and to begin our own investigations and experiments. The Tibetan said that the fact of the soul would be established scientifically towards the end of this century. The fact of the soul is fully and scientifically revealed in Jung's works and here placed clearly before the general reader.

EMILY SKILLEN

**The Act of Creation** by Arthur Koestler. Hutchinson, 42/-, U.K. Macmillan, \$7.95, U.S.A.

The aim of this book is to examine how the mind of man arrives at those discoveries, realisations, revelations, recognitions which give fresh impetus to evolving consciousness. Mr. Koestler's theme is that 'Bisociation' is the essence of creative activity. Bisociation means that two fields of normally unassociated thought are brought into contact, resulting in a synthesis which gives rise to an entirely new line of thought and action. He traces such acts of creation through small everyday happenings, such as laughter and weeping, up to important scientific discoveries. Creation 'uncovers, selects, reshuffles, combines, synthesises



already existing facts, ideas, faculties, skills'. He details the structure and growth of the physical body, the appearance of intelligence in birds and animals; human perception and memory, theories of speech, learning and thinking. It is all most absorbingly thought-provoking but we shall here consider only some of the ideas more related to our own specific interests.

Mr. Koestler points out the sterility of fixed thinking, the absence of the exploratory sense, no observation, no probing beyond the concrete mind into the unknown, the vast unconscious, no reaction to what is new and a loss of contact with other provinces of experience. That which is familiar presents no challenge and demands no creative effort. Corporate orthodoxy has been the curse of genius. The thaw of orthodox doctrines results in a fertile chaos, new ideas are born. Fixed thinking is caused by educational methods of pouring in a mass of facts and not training the young to think.

An idea which gives colour to our thoughts of the Plan is that 'organic life, in all its manifestations, from morphogenesis to symbolic thought, is governed by "rules of the game" which lend it coherence, order and unity-in-variety; and that these rules . . . whether innate or acquired, are represented in coded form on various levels, from the chromosomes to the structures in the nervous system responsible for symbolic thought'. Mr. Koestler goes into great detail to illustrate how the physical unit has an initial master plan which is broken down into regional control on lower levels with accompanying decrease in freedom. In the event of failure of regional control, the master control again takes over and attempts regeneration. He refers to organisers, evocators or inducers whose function is to catalyse or evoke the actualisation of potentials present in the tissue. Growth action is centrifugal, which means that the individual acts on its environment before it reacts to its environment. In spite of many inductive forces being present, tissue responds selectively to such excitations only which are appropriate to it. Many experiments are related in detail. Traumatic challenges are often met by the liberation of the organism's latent powers which is an act of creation.

Although Mr. Koestler refers to analogy he does not push these facts up from the microcosm to the macrocosm, which is most tempting. If the human organism is ruled by a system of codes it would seem obvious that this is the way Life works everywhere and the ladder of patterns must extend beyond the individual so that the whole system of kingdoms and hierarchies must be linked in a series of master controls and regional patterns. In fact his whole most interesting analysis of the individual could be applied with profit to the collective being, humanity, and to occult teaching on the centres, to integration, to the fact that traumatic injuries to a part are dealt with by the organism as a whole.

On the human scale he does refer, however, to how unification of fields not usually linked has changed human living. Such was that between electricity and magnetism which took a hundred years to merge. He shows the creativity resulting from mental cross-fertilisation between things and processes usually treated as different. Conditions for original thinking are when two or more streams of research begin to offer evidence that they may converge; basic units and activities may have properties not before suspected. Einstein bisociated energy and matter.

If creativity is of value it is something we should foster and train in the child and Mr. Koestler has some good comments on education. He quotes Butterfield: 'Of all forms of mental activity the most difficult to induce even in the minds of the young is the art of handling the same bundle of data as before but placing them in a new system of relations'. To derive pleasure from the art of discovery the student must be made to re-live to some extent the creative process. He must be induced with proper aid and guidance to make some of the fundamental discoveries of science by himself, to experience in his own mind some of those flashes of insight which have lightened its path. Much of his discussion on learning theory, however, concerns experiments with animals which takes the theme of codes and patterns and bisociation down into lower kingdoms instead of leading us into possible higher kingdoms, taking the analogy upwards into the unknown instead of downwards into animals and insects.

It is instructive to link Mr. Koestler's discussions with the Tibetan's book *Education in the New Age*. Many of their ideas agree. The Tibetan says the child should be encouraged to seek, search for and demand the unknown reality. It is this mystical tendency which has produced the great mystics of world renown, the large number of explorers, discoverers and inventors. Man has the power to reach out and to grasp that which is greater than himself. Insight of the higher mind (bisociation) is only achieved when the soul, mind and brain are aligned and functioning. We have had for too long the habit of unfolding to objective instead of to the subjective world. We need to train children to link up, to see relationships. They should be taught how to think and not so much their brains impressed with facts. For instance, at the stage where the child continually asks 'why', which Mr. Koestler also refers to, he should not always be given neat answers but encouraged to answer his own questions, helped by hints, and thus develop an exploratory mind, using it as a searchlight. This would encourage the act of creation or the capacity to see beyond what is to what might be.

Linking with the theme of codes and patterns the Tibetan says: 'Research should be done on world leaders down the ages and the problems of leadership, because world structure emerges from and is built upon certain inner thought patterns.

At present there is no training given upon the process of contacting world patterns'.

We have often been told of the fall of creativity from ideas, ideals to idols. Ideas are the great acts of creation in every field. These are seized upon by those receiving evocative or inductive energy and expressed as ideals. Eventually they crystallise or die out into idols, dogmas, fixed ideas and become the stony ground unfit for new seed. Education provides cultivation for new seed, the engendering of the magnetic field which renders us sensitive to impression by higher patterns.

Teaching on the antahkarana is the bridging between two or more not normally associated matrices or fields of energy. It is obvious that the reason contact is often blocked is because we are working on only one level, perhaps that of the concrete mind, and not with soul energy which is

the grouping or relating principle. This blocking Mr. Koestler calls 'snow-blindness'. He comes near to realising the relating principle of the soul where he mentions: Super-ordination, Co-ordination and Sub-ordination, which three could be the Monad, the Soul and the Personality, the three aspects of the mind, or the 'three worlds'.

The desire to serve which the Tibetan emphasises as so necessary to education, would continually force us to 'reach for it'. Mr. Koestler quotes from an old Alchemist's Rosarium: 'The Stone can only be found when the search lies heavily on the searcher'.

There is much in this book of seven hundred pages to help us fill out and step down our occult ideas. Mr. Koestler is worthy of his place among those today, particularly in America, who are working on research into creativity.

EMILY SKILLEN

### **Books by Alice A. Bailey**

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## **The Plan of Love and Light**

**T**HE effect of the principle of conflict, operating under Ray IV and controlled by Ray II, will be, as far as humanity is concerned, to bring about right human relations and the growth of the universal spirit of goodwill among men. The inflow of energy into humanity at this time is all in favour of such efforts, and the principle of conflict has worked so effectively that all men are desiring harmony, peace, equilibrium, right adjustment to life and circumstance, and right and balanced human relations.

The factor that must and will relate the principle of conflict to the expression of harmony and bring about the new world order, the new civilisation and culture, is the trend and the voice of public opinion, and the opportunity offered to people everywhere to bring about social security and right human relations. It is not the government of any nation which will bring this about, but the innate rightness of the people themselves when they have been educated to see the issues clearly, the relationships which should be established, and the immense subjective unity of mankind.

As we study the effect of the principle of conflict as the instigator of eventual harmony in relation to the nations, let us remember that the widespread extent of the conflict is indicative of climax, that the 'points of crisis' which express the conflict are today well known to all men, that a 'point of tension' has now been reached, of which the United Nations is a symbol, which will eventually prove to be the agent that will bring about a 'point of emergence'.

Everywhere the fourth Ray of Harmony through Conflict is active in the human family and is dominating human affairs; everywhere in the life of the individual, in the lives of groups, organisations and churches, in the life of nations and the life of mankind as a whole, the issues are being clarified.

*from The Rays and the Initiations.*



'By the accident of good fortune', said Lao-Tze, 'a man may rule the world for a time. But by virtue of love he may rule the world for ever'.